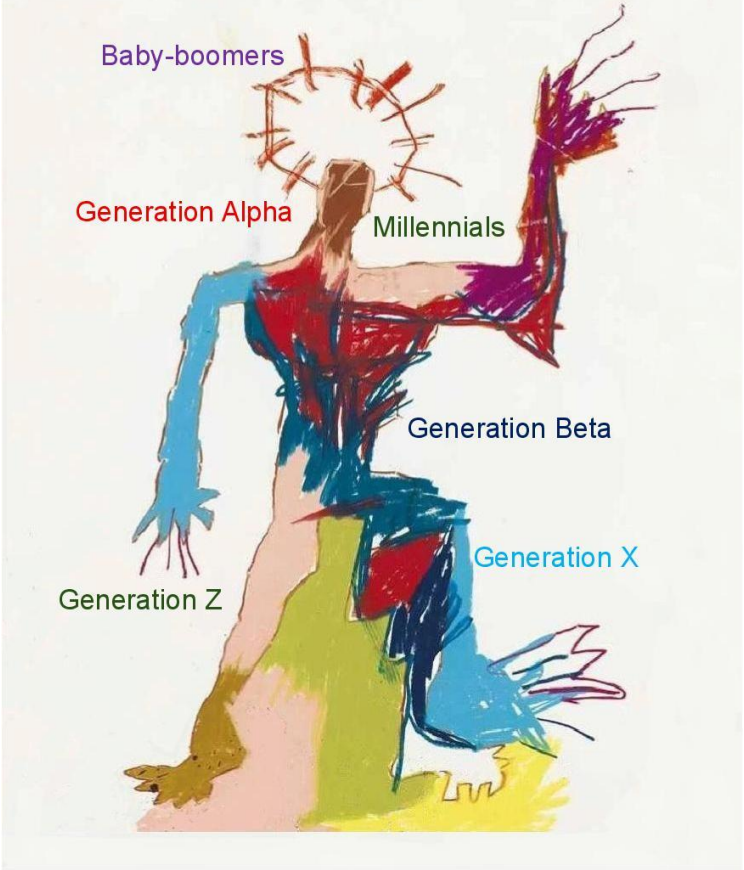
Astrology and Generational Trends

Jérôme Zenastral



BY THE SAME AUTHOR

Astrology and Mindfulness
The Twelve States of Bliss
Essay on Universal Harmony
Teachers of Non-Duality
Which professions suit me?
Astrology and Flower Essences
My notebook of encounters
Pluto, Neptune and Pluto in Astrology
Astrology and culture
The Astral Chart: Mirror of the Quantum Psyche
Ascendant ↔ Sun: 144 Dialogues Between Identities and Destinies
The world is what we are
The Happy Trinity
The Silences of Saturn
Towards a brotherhood between humans and animals
What astrology says about your pet
The return of Candide
Astrology: a tool to better understand your child
The male-female duality: an illusion at the heart of Unity
World Astrology
The Moon's Nodes in Astrology
Ceres in Astrology
The Moon in Astrology: a reflection of our soul
The Ascendant in Astrology: who am I?
Aspects in Astrology Volume 1 and Volume 2
Astrology and Celebrities
Venus in Astrology
Mercury in Astrology
Mars in Astrology
The Sun in Astrology
Jupiter in Astrology
Uranus in Astrology
Neptune in Astrology

Pluto in Astrology
Asteroids in Astrology
Chiron in Astrology
Nessus in Astrology
Pholus in Astrology
Eris in Astrology
Vesta in Astrology
Juno in Astrology
Pallas in Astrology
The asteroid Psyche in Astrology
Centaurs in Astrology
Planetoids in Astrology
Lilith in Astrology
Retrograde Planets in Astrology
Intercepted Signs in Astrology
Astrology Manual: Courses and Workshops
The Quantum Ark
A journey through the human quest

Jérôme Zenastral's website:

http://www.zenastral.fr

To order the paperback version of Zenastral's books, use this link:

www.thebookedition.com/fr/48453_jerome-zenastral

or scan this QR CODE➔

SOMMAIRE

Preface 7
Introduction 11
Chapter 1 Collective climate and generational dynamics 15
Chapter 2 From innocence to reason: a collective strategy for stability 19
Chapter 3 Collective currents and astrological synchronicity 23
Baby boomers (≈ 1946–1964) The generation of collective promise 27
Generation X (≈ 1965–1980): The generation of doubt and deconstruction 33
Millennials (≈ 1981–1996) The generation of the constrained inner quest 39
Generation Z (≈ 1997–2012) The generation without promise 45
Generation Alpha (≈ 2013–2025) The childhood of unstable reality 51
Generation Beta (≈ 2026–2041) Born after the fall of collective orientations 57
Chapter 4 Why generations clash 63
Chapter 5 Reason as a strategy for collective security 67
Chapter 6 The hardening of collective currents 73
Chapter 7 The end of collective protective frameworks 77
Chapter 8 What each generation has come to experience for humanity 81
Conclusion 85
Bibliography 89

Preface

This book was born out of a simple, almost banal, yet deeply troubling observation: we live in the same world, at the same time, and yet we do not inhabit it in the same way depending on our age.

In families, at work, in public spaces, something clashes. Misunderstandings arise. Judgements are made. Everyone sometimes feels that the other generation does not “see”, does not “understand”, or refuses to recognise what seems obvious.

For a long time, I observed these tensions without trying to explain them. I listened to them in stories, in silences, in everyday annoyances and in deeper divisions. Gradually, an intuition emerged: these tensions are not just about age differences. They are about different ways of being swept along by the same collective current.

Each generation arrives in a world it has not chosen. It enters at a specific moment, in a given climate, with a particular degree of receptivity. It responds to what it encounters with the resources available at the time. It adapts, resists, creates, sometimes without knowing it. And when it passes on its knowledge, it never passes on everything — only what it has been able to integrate.

What struck me, over time, was our tendency to reduce generations to simplified figures: the older ones are rigid, the younger ones fragile or ungrateful, some too idealistic,

others too lucid. These shortcuts are reassuring, but they prevent us from seeing what is really going on.

To make these collective movements legible, I have chosen to draw on the symbolic language of astrology. Not as an explanatory or predictive system, but as a parallel cartography. There is no influence of the stars or celestial causality here. There is a correspondence of meaning between the great planetary cycles and the inner movements of human consciousness, as they manifest themselves in history.

The cycles of the slow planets — Uranus, Neptune and Pluto — do not explain events. They make perceptible the collective climate in which an era unfolds: the impulses for rupture, the dissolution of reference points, the confrontations with limits, the crossing of thresholds. Astrology thus becomes a language for recognising what is already at work, not for predicting the future.

I wanted to write this book to slow down. To look at things differently. To listen to what each generation has really carried — and what it has not been able to carry, leaving it to the next generations to experience it differently.

This is not a sociological study, nor is it a manifesto. Nor is it about saying how we should live, transmit or repair. This book does not give lessons. It offers a perspective.

A perspective that considers generations not as separate identities, but as successive expressions of the same human movement, which astrology allows us to read

through another language. A perspective that recognises that what we call a “crisis” today may be a transition, uncomfortable but necessary.

I wrote these pages with the intention of not judging, not simplifying, not opposing. Not out of neutrality, but out of fidelity to what I observe: generations do not cancel each other out, they respond to each other.

It is not addressed to any particular generation. It is addressed to those who feel that the future will be built neither through pure rupture nor through repetition of the past, but through a broader listening to what we are all going through together.

May these pages open up a space for recognition. Not to erase differences, but to give them meaning again.

Introduction

We live in strange times. Never before have generations coexisted, communicated and worked together so much — and never before have they misunderstood each other so much.

Older people look at younger people with concern or incomprehension. Younger people look at older people with weariness, sometimes with anger. Each feels that the other ‘does not see’, ‘does not understand’, ‘does not appreciate’ .

This divide is not only social or cultural. It is internal.

It runs through families, workplaces, schools, and society as a whole. It creeps into the most ordinary conversations as well as the most heated debates. And often, without us being fully aware of it, it feeds a vague unease: the feeling that the world is moving forward without shared reference points.

Something is circulating. Something is manifesting itself and permeating individuals and generations alike, without being easily grasped or articulated. Many feel it without being able to name it. This disconnect is not a personal difficulty: it is shared.

What is experienced in this way can be called a collective current.

A collective current is neither an idea, nor a project, nor a chosen direction. It is not decided upon. It is not transmitted voluntarily. It corresponds to a common way

of feeling the world, of entering into it, of reacting to it, often with obviousness, even before it is understood.

Each generation is born into these currents and is naturally imbued with them. What marks an era is not first thought out or theorised: it is lived. Lifestyles, commitments, refusals, revolts or withdrawals are its spontaneous expressions.

It is from this point that generations may appear to oppose each other. The youngest experience these currents directly, without stable frameworks. Older generations experience them through already established reference points, which are sometimes put to the test. The resulting misunderstandings, resistance and tensions are not accidents to be corrected, but signals: they indicate where a collective trend can no longer be contained in the same way.

Talking about generations is therefore not about describing fixed identities or pigeonholing individuals into age categories. Generations rather refer to moments of entry into a given collective current, with different degrees of immersion depending on age, personal history and lived context.

To make these collective currents legible, this book draws on the symbolic language of astrology. Not as an explanatory or predictive system, but as a parallel cartography.

There is no influence of the stars, nor any celestial causality. There is a correspondence of meaning — what Carl Jung called *synchronicity* — between the great

planetary cycles and the inner movements of human consciousness as they manifest themselves in history.

The cycles of the slow planets—Uranus, Neptune, and Pluto—do not cause historical events. They make perceptible the collective climate in which an era unfolds: the impulses for rupture, the dissolution of reference points, the confrontations with what resists, the exhaustion of certain models, the emergence of new thresholds.

Astrology thus becomes a language for recognising what is already at work, not for predicting the future.

Being born into a generation does not mean belonging to a fixed identity, but being imbued with a collective current of departure. This current does not disappear with the arrival of subsequent generations: it shifts. Individuals thus carry several generational layers throughout their lives, but the initial imprint remains, like a foundation. Generations do not replace each other: they respond to and reveal each other.

A generation does not therefore act for a limited time. It continues to live on through those who embodied it. What changes is not its existence, but its place in the collective movement.

It is from this perspective that we can re-examine recent generations — from Baby Boomers to Generation Alpha — not to pit them against each other, but to understand what they reveal, together, about the movement of human consciousness at work in our time.

Chapter 1 Collective climate and generational dynamics

At certain periods in history, something common runs through humanity. A shared inner atmosphere changes the way people think, feel and live, without necessarily being identified or articulated. What manifests itself in this way is not primarily an idea or a discourse. It is a climate, experienced before it is understood.

A collective climate emerges when the usual way of living begins to feel uncomfortable. What previously underpinned the experience no longer does so in the same way. Points of reference waver, certainties crumble, without it yet being possible to say clearly why.

This climate is not formulated. It is experienced.

It permeates ordinary lives, relationships, work, expectations and fears. It is expressed in gestures, tensions, impulses and refusals. It manifests itself long before it becomes a subject of reflection, debate or interpretation.

Generations do not create these climates. They embody them.

Each generation is born into an atmosphere that already exists. It enters it at a specific moment, with a particular age, history and degree of receptivity. It experiences this climate according to its relationship with authority, security, time and the future. No generation is more

“aware” than another. There are different ways of being affected by the same collective current.

Youth is often where this climate becomes most visible. Not because young people understand it better, but because they are more directly exposed to it. They are less supported by habit, rational justifications or stabilisation strategies. They feel more keenly what is happening in the collective field and express it spontaneously.

This expression is not a sign of particular lucidity. It is linked to a form of innocence.

Young people experience what is happening around them without yet having sufficiently solid filters to cushion, rationalise or normalise it. They do not compare it with a “before”. They do not yet rely on proven continuity. They thus become a sensitive point of passage for collective currents, where these are most directly visible.

Over time, everyone develops structures of security. A more stable identity, social reference points, habits, personal coherence, a way of understanding and organising the world. These structures are neither mistakes nor illusions. They allow us to live more comfortably in a given climate. They support the continuity of experience.

But when the collective climate changes, these structures can come under strain. What used to provide stability begins to function less well. Responses that used to make sense become less appropriate. The discomfort does not come from the change itself, but from attachment to

reference points that no longer fully correspond to what is being experienced.

This is how tensions between generations arise.

These tensions are not ideological oppositions to be resolved. They are shifts in sensitivity to the same collective climate. Some seek to maintain what has worked, because it has truly supported their experience. Others feel that it no longer works, because they are entering the world at a point where these reference points no longer apply.

Neither is wrong. They simply experience different aspects of the same current.

These collective movements, although experienced intimately, also leave visible traces in larger cycles, as if human history were unfolding in resonance with rhythms that transcend it.

It is important to emphasise that these tensions are not mistakes. They do not need to be corrected or forcibly overcome. They simply signal that a collective climate is being experienced through fear, the search for security or the belief in separation. The resistance, tension and excesses that result from this are not anomalies. They are natural expressions of this transition.

Understanding this allows us to change our perspective. Not to artificially ease tensions, but to recognise what is really at stake through them: a living movement of human

consciousness, seeking new support when the old is no longer sufficient.

Chapter 2 From innocence to reason: a collective strategy for stability

In childhood and youth, experience is lived before it is thought about. We are present to what manifests itself without yet defining ourselves as someone who must protect themselves, succeed, project themselves or justify themselves. Perceptions are direct, emotions intense, situations experienced without hindsight. There is a spontaneous openness, but also great vulnerability.

This innocence is not an idealised state. It does not stem from any particular wisdom or superior lucidity. It simply corresponds to a time when experience is not yet organised around a stable identity. Many things are felt deeply, without being clearly understood or put into words.

But this way of living does not last.

It gradually comes up against a world that is perceived as uncertain, sometimes harsh, often demanding. Pain, loss, comparison, social and material expectations gradually introduce the impression of being a distinct, exposed individual, responsible for one's own survival and place in the world. From then on, living solely ‘through experience’ becomes more difficult. Support must be found.

It is in this context that reason takes centre stage. Not as an abstract advance or intellectual conquest, but as a vital necessity. Faced with the unpredictability of life, reason allows us to organise what we experience. It connects

events, establishes cause-and-effect relationships, and places experience in a temporal continuum. It makes the world more understandable, and therefore more bearable.

Thanks to reason, it becomes possible to predict, plan, explain, and situate oneself in an environment perceived as external. Reason provides a framework. It stabilises. It provides reference points where raw experience could become overwhelming or disorienting.

But this stabilisation has a side effect.

The moment experienced is gradually transformed into a series of events to be interpreted. Identity is fixed in roles, functions, and affiliations. Reality solidifies into structures that are supposed to guarantee security and continuity. Experience gains coherence, but loses immediacy. What was experienced directly becomes mediated by narratives, explanations, and representations.

This movement is not only individual. It is also collective and generational.

When a collective climate takes hold, reason becomes the main tool for containing tension. It provides common frameworks, shared explanations, and reassuring models. It allows an entire generation to live in a sometimes demanding internal climate without being constantly destabilised. It supports social stability as much as psychological stability.

Rational structures — institutions, norms, collective narratives, models of success — are therefore not mistakes. They are functional responses to a world experienced as separate, uncertain or threatening. They enable us to hold on, to endure, to pass on.

This chapter does not seek to pit innocence against reason.

It is not about regretting one or condemning the other. It describes a necessary transition. Innocence simply ceases to organise experience. Reason takes over because it allows us to live in a world where separation has become the dominant reference point.

But when collective climates evolve, when the tensions they carry can no longer be contained in the same way, rational frameworks can in turn become insufficient. What had stabilised then begins to stiffen. And this shift paves the way for other transitions, which subsequent generations will have to experience differently.

Chapter 3 Collective currents and astrological synchronicity

If the external world reflects, at least in part, the way humanity experiences itself internally, then major collective movements cannot be separated from the state of consciousness in which they appear. What plays out on an intimate and collective level necessarily finds expression in historical, cultural and social forms.

Collective currents do not arise by chance. They correspond to particular ways of experiencing the world, of seeking support in it, of responding to it. They pass through individuals and generations, sometimes in a diffuse way, sometimes more obviously. Often, they are experienced long before they are recognised or named.

It is in this perspective that astrology finds its place in this book.

Not as an explanatory or predictive system, and even less as a celestial causality. Astrology does not explain what causes collective movements. It does not say what will happen. It does not prescribe anything. It functions as a symbolic mirror, making visible what accompanies these movements at the level of human consciousness.

In this approach, the heavens do not act upon the Earth. They do not cause historical events or social transformations. They reflect, according to a principle of correspondence, what is being experienced internally at a given time. Astrological configurations do not produce

collective currents; they signal them, giving them symbolic form, often with astonishing accuracy.

Certain planets occupy a special place here: Uranus, Neptune and Pluto. Their slow movement means that they go through long periods, involving entire generations. They do not describe individual trajectories or personal choices. They indicate collective climates of consciousness, which each generation embodies in its own way, according to its age, history and degree of identification with existing forms.

Uranus corresponds to a movement of liberation. It puts pressure on what confines us: habits, dependencies, inherited roles, fixed identities. It does not seek rupture for its own sake. It simply reveals that what seemed stable is no longer as stable as we thought. When this climate is active, a diffuse need to breathe differently appears, accompanied by a growing rejection of overly restrictive frameworks.

Neptune acts on another level. It does not break, it dissolves. What seemed obvious loses its clarity. Collective reference points become blurred, shared promises cease to adhere in the same way, mental orientations weaken. From this perspective, Neptune does not refer to confusion that needs to be corrected, but to a gradual loosening of the mental grip on experience. What can no longer be clearly defined begins to be felt in other ways.

Pluto, finally, confronts. It highlights what still resists these movements. It reveals the fears, control strategies, and power mechanisms that seek to maintain an illusion of security. Pluto does not destroy out of a desire to destroy. It exposes what clings, what defends itself, what refuses to let go of forms that have become too heavy or too narrow.

These three dynamics do not describe either the progress of humanity or an evolution towards a supposedly higher state. They reveal the tensions associated with the fact that human consciousness is still largely experienced through separation, the search for security and identification with forms.

Uranus destabilises identifications, Neptune weakens inherited frameworks of meaning, Pluto confronts what still tries to protect itself.

Together, these movements signal moments when collective forms cease to function as before, not because they are bad, but because they have reached their limits.

When these planets pass through a sign of the zodiac, it is not a question of exerting influence on humanity. The sign simply colours the way in which these tensions are experienced. It specifies how the momentum of liberation, the dissolution of reference points or the confrontation with resistance manifest themselves in the collective climate. The signs do not impose anything. They describe a tone, a way of feeling and giving shape to what is being experienced internally.

In this reading, astrology does not explain history. It does not say where humanity is going or what it should become. It simply allows us to recognise that collective inner movements find symbolic expression in the sky, as if two different languages were describing the same process.

Collective orientations are not produced by the planets. They are signified by them.

It is from this perspective that we can observe how recent generations have embodied, each in their own way, these collective currents, and how astrological synchronicity allows us to recognise the broad outlines without ever confining human experience to determinism.

Baby boomers (≈ 1946–1964) The generation of collective promise

The baby boomer generation was born into a unique historical and human context. After the Second World War, much of the Western world entered a phase of material, social and psychological reconstruction. Societies were emerging from a profound and shared trauma. The world was fragile, marked by scarcity and fear of collapse, but also by an obvious necessity: rebuilding.

Very quickly, a shared momentum spread. It was possible to rebuild, repair and improve. The future was not seen as a threat, but as a promise. Something could be redone, differently, better. This conviction took hold almost naturally, even before it was articulated.

Population growth, industrial development, the rise of international institutions, and scientific and technical progress fostered a climate of collective confidence. The future became a promising horizon. A shared promise emerged: humanity was moving in the right direction, provided it committed itself to producing and building.

In terms of collective consciousness, this period was marked by a deep faith in humanity's ability to transform the world. Material, social and cultural progress took on an almost salvific value. Building, organising, developing and improving became self-evident. Work was not just a means of subsistence; it was a pillar of existence, a structuring value, a factor of recognition and security.

This generation learns one essential thing very early on: nothing can be taken for granted. We must hold on, stabilise and secure. Time is perceived as long and linear. We move forward step by step. We commit to the long term, often without questioning the general framework in which this commitment makes sense.

This collective orientation has undeniable strength. It enables the building of sustainable infrastructure, institutions and social systems. It supports the idea that collective effort can lead to a better world. And, to a certain extent, it works.

But this construction also comes at the price of internal sacrifices. Attention is focused primarily on the outside world: producing, providing, maintaining. Emotions, vulnerability and existential questions often take a back seat. External security takes precedence over listening to one's inner voice. This is not a deliberate choice. It is a necessity linked to the climate of the times.

It is in this context that the baby boomer generation fully embodies what we might call the collective promise: the belief that a meaningful future can be built through the expansion, organisation and transformation of the world.

Pluto in Leo then Virgo: ***assertion then organisation of collective power***

With Pluto in Leo, between the late 1940s and the mid-1950s, collective momentum came through affirmation. After the collapse, humanity rediscovered its creative

power. There was a need to feel alive, capable and visible. Industrial expansion, the birth of the consumer society, and major technical and symbolic achievements reflect this dynamic.

The collective orientation then values success, recognition, growth, and the promotion of humans as the central actors in history. Confidence is strong, sometimes without perspective. Limits are rarely questioned. Progress is perceived as naturally beneficial.

When Pluto entered Virgo in the late 1950s, the dynamic changed subtly. It was no longer just a question of creating and shining, but of organising, optimising and rationalising. What had been conquered had to be structured. Improvement became a permanent requirement.

Societies became more complex. Administrative, technical, medical and educational systems expanded. The idea took hold that everything could be corrected, regulated and perfected. Internally, this corresponded to a shift: serving the common good could gradually turn into a need for control, sometimes to the detriment of life and sensitivity.

Neptune in Libra then Scorpio: ***harmonious relationships then the quest for profound unity***

With Neptune in Libra during the same period, the collective ideal is deeply relational. After global conflicts, the aspiration for peace, balance and cooperation becomes

central. International agreements and humanist and pacifist ideals reflect this desire for a more harmonious world.

The collective orientation is based on the belief that peace can be ensured through dialogue, diplomacy and balanced relationships. This aspiration is sincere, but it sometimes tends to avoid fundamental conflicts in favour of superficial harmony.

When Neptune entered Scorpio in the late 1950s, this search for balance changed in depth. Unity can no longer be merely external. It becomes internal, existential, sometimes radical. The following decades saw a growing interest in spirituality, Eastern wisdom, experiences of inner transformation and altered states of consciousness.

The shared promise shifted. It was no longer just about a peaceful world, but about a transformed humanity. Awakening is sometimes thought of as a collective event to come, capable of definitively resolving human tensions. This expectation fuels great hope, but also a possible confusion between inner transformation and collective salvation.

Uranus in Cancer, Leo and then Virgo: *progressive emancipation and the shaping of ideals*

With Uranus in Cancer, collective emancipation first affects security structures: family, educational models, belonging. Traditional frameworks begin to be questioned,

but without immediate disruption. The need for security remains strong.

When Uranus enters Leo, the drive for freedom becomes visible. Youth movements, creativity and cultural protest emerge. Self-assertion, personal expression and questioning authority take centre stage. The collective orientation becomes more daring, sometimes excessive, but deeply alive.

With Uranus in Virgo, this momentum seeks to materialise.

It is no longer enough to protest or dream. Structures must be transformed: education, health, work, social organisation. Ideals attempt to become operational. Change seeks a lasting form.

This succession reflects the journey of the baby boomer generation: questioning legacies, asserting powerful ideals, then attempting to embed them concretely in society.

Summary: ***the collective promise carried by the baby boomers***

From the perspective of mindfulness, the baby boomer generation embodies an essential stage of the collective human experience. It has a deep trust in humanity, in progress and in the possibility of building a better world. It lives with the idea that a meaningful future is possible,

provided that we commit ourselves, produce and transform.

However, this collective orientation is based on a strong identification with the collective ego. Expansion is thought of as potentially limitless. Ecological, psychological and existential constraints are still not fully integrated. Impermanence remains largely at bay.

The historical events of this period give visible form to a shared inner experience: the belief that humanity can realise itself collectively through expansion and construction.

The baby boomer generation did not carry this promise out of naivety. It embodied a necessary phase in the movement of human consciousness. What subsequent generations will question is not this momentum itself, but the idea that it could be sustained indefinitely without encountering its own limits.

Generation X (≈ 1965–1980): The generation of doubt and deconstruction

Generation X was born into a world where the collective promises carried by the baby boomers were beginning to lose their obviousness. It arrived after the founding momentum of the post-war period, in a climate where shared optimism was gradually crumbling. It did not experience the fervour of the great tomorrows that had been promised, but grew up at the very moment when those tomorrows became uncertain.

Very early on, this generation perceived a gap between rhetoric and lived experience. The collective orientations inherited from the past were still present, but they no longer provided the same support. The frameworks still existed, but something was no longer quite right. Spontaneous trust gives way to cautious lucidity, often accompanied by scepticism.

Generation X thus occupies a unique position. It stands between a world still structured by collective promises and a world where these promises no longer manage to contain experience. It does not break abruptly with its inherited legacy, but it can no longer rely on it fully. It is going through this transition without any obvious solution, often in an uncomfortable limbo.

Economic crises, rising unemployment, the weakening of family models, and political and ideological disillusionment contribute to this climate. Authority is no longer taken for granted. The future is no longer a given.

Generation X is learning, often out of necessity rather than choice, to rely on itself.

This stance forges a special relationship with the world. Fewer illusions, fewer expectations, more distance. Resourcefulness, autonomy and adaptability become core skills. Generation X is not one of grand proclamations or spectacular revolts. It detaches itself rather than opposes. It observes, analyses and adjusts.

This discretion partly explains why it is often less visible than the generations that preceded or followed it. Rarely highlighted or celebrated, it nevertheless plays an essential role. It is learning to navigate uncertainty, to live without guarantees, to no longer wait for obvious collective salvation.

But this autonomy comes at a price. By building themselves up on mistrust and self-sufficiency, Generation X often learns not to ask for anything, to manage their tensions in silence. Emotions are contained, wounds rarely exposed. This restraint sometimes creates an inner distance, a discreet loneliness that is difficult to articulate.

It thus becomes a bridge generation. A bridge between the generation of doing and those of the quest for meaning. A bridge between a structured world and an unstable world. A bridge between inherited frameworks and their gradual questioning. It takes the blows, adjusts, maintains a form of continuity, often without recognition.

Pluto in Virgo then Libra: analysis, then crisis of connection

With Pluto in Virgo in the second half of the 1960s, collective transformation came through analysis and dismantling. What had previously been idealised was now examined in detail. Institutions, political systems, social models and even spiritual orientations were subjected to critical scrutiny.

This period corresponds to a context marked by the end of great collective utopias, the first economic and energy crises, rising unemployment and a gradual loss of confidence in political promises. The collective orientation changes tone. It is no longer a question of believing, but of understanding, even protecting oneself. On a domestic level, something is being desacralised.

Method, organisation and rationality are no longer enough to guarantee meaning or security. The collective consciousness is beginning to sense that mastery and control do not resolve the fundamental fragility of existence.

When Pluto entered Libra in the early 1970s, this questioning shifted to the realm of relationships. Models of couples, families, justice and cooperation were profoundly questioned. Ideals of harmony clashed with real conflicts, power relations and persistent imbalances.

It was a period marked by an increase in divorces, the questioning of traditional roles and a widespread relational

unease. Relationships ceased to be experienced as a natural refuge. They became a place of tension, negotiation and sometimes rupture. The need for harmony was no longer enough to mask the absence of authenticity.

Neptune in Scorpio then Sagittarius: confrontation with the shadow and loss of faith in ideals

With Neptune in Scorpio, the collective orientation plunges into darker areas. The illusions of previous decades are confronted with their shadow sides. Abuses of power, ideological excesses and internal contradictions in spiritual or political movements become visible.

The quest for meaning no longer involves elevation or ideals, but rather the exploration of what disturbs us: trauma, addictions, fears, psychological suffering. The collective consciousness turns to the unconscious, psychology, and the buried areas of human experience. This exploration is profound, but often trying.

When Neptune entered Sagittarius in the early 1970s, faith changed shape once again. Great truths and global ideologies were relativised. Confidence in discourses promising salvation weakened. Meaning was no longer given; it became an individual, sometimes erratic, quest.

Generation X then developed a distanced relationship with spirituality and grand visions. They did not necessarily reject the quest for meaning, but they were wary of promises that were too broad, too abstract. They sensed

that ideals could also be used to avoid reality rather than to inhabit it.

Uranus in Virgo, Libra and then Scorpio: ***a lucid and inner emancipation***

With Uranus in Virgo, the drive for emancipation takes a discreet form. It is no longer about grand, visible revolutions, but a silent questioning of inherited systems, norms and methods. Freedom comes through autonomy, lucidity and the ability to fend for oneself.

When Uranus enters Libra, the protest directly affects relational and social forms. Compromises are perceived as artificial. Consensus-based discourse arouses mistrust. Generation X develops an instinctive vigilance towards ideals that are too smooth or too harmonious.

With Uranus in Scorpio, from the mid-1970s onwards, emancipation became more radical and more internal. It was no longer just a question of transforming external structures, but of overcoming fears, dependencies and control mechanisms. Identity crises multiplied. Lucidity sometimes became harsh and disillusioned.

Freedom is no longer sought in a promising collective horizon, but in a gradual disidentification from inherited frameworks.

Synthesis: ***the unique position of Generation X***

From the perspective of mindfulness, Generation X embodies the moment when collective orientations cease to fully support experience, without disappearing altogether. It experiences the end of illusions, the rise of doubt and a sometimes disillusioned lucidity.

It is going through economic crises, political disillusionment and a fragmentation of ideals. It is learning to rely on itself, often out of necessity. It no longer really believes, but it has not yet stopped searching.

Symbolically, it acts as a bridge. It connects a world still driven by shared promises to a world that no longer has any clear promises. What it passes on to subsequent generations is not an ideal to follow, but lucidity.

And this lucidity, however uncomfortable, prepares the ground. It makes possible a different relationship with experience, less based on belief and closer to what is actually lived.

Millennials (≈ 1981–1996) The generation of the constrained inner quest

Millennials were born into a world where the major collective orientations were already fragile. They did not experience the founding momentum of the post-war period, nor the expansive confidence of the first decades of reconstruction. They arrived after the rift, in a world where shared promises still existed in discourse, but had lost their ability to truly support lived experience.

They grew up in a paradoxical climate. On the one hand, anything seemed possible. They were told they could become whatever they wanted, that all they had to do was educate themselves, adapt, and believe in themselves. The future is presented as open, flexible, malleable. The individual is placed at the centre. Personal development, fulfilment and alignment become cultural norms.

But very early on, a disconnect becomes apparent. The world of work is becoming more precarious, degrees no longer guarantee stability, and professional and institutional loyalties are crumbling. The demands multiply: succeed, flourish, be committed, perform well, be adaptable, all at the same time. The collective framework no longer provides support, but individual responsibility increases.

The quest for meaning then became central. Not as an abstract ideal, but as an inner necessity. Since the world no longer provided clear direction, meaning had to be found elsewhere. It shifted inward, toward the psychological,

toward the individual. Meaning was no longer carried by an obvious collective movement; it became a personal, sometimes intimate, sometimes painful affair.

This generation asks a question that previous generations often avoided: why do all this? Why work like this, why adapt to structures that no longer fit, why continue to feed a system that seems to lack coherence? The search continues, but it is experienced under constraint.

The tension is constant. Giving meaning to everything in a world that produces little meaning becomes exhausting. Responsibility is internalised: if something doesn't work, it means you have to work on yourself, transform yourself, improve yourself. Failure becomes personal, fatigue becomes guilt, doubt becomes difficult to acknowledge.

Millennials are not in a state of outright rupture. They are in a state of inner transition. They search, experiment, test, make mistakes, and start again. Their heightened sensitivity reveals a collective unease that other generations had learned to contain or rationalise. But this openness comes at a cost: anxiety, mental overload, a vague feeling of inadequacy, even when external criteria for success are met.

Pluto in Libra then Scorpio: ***the fragility of bonds and the plunge into intimacy***

With Pluto in Libra in the early 1980s, collective transformation continued to affect relationships, but in a context of increased fragility. Models of couples, families

and cooperation were already unstable. The desire for harmony remained strong, but it was often based on fragile foundations.

This period corresponds to an increase in divorces, the spread of blended families and a redefinition of emotional roles. Relationships are sought as a source of support, but they also become a source of dependence and tension. Balance is desired, but rarely achieved in a lasting way.

When Pluto entered Scorpio in 1984, the transformation became more radical and more internal. The collective consciousness was confronted with what was happening in the private sphere: fears, wounds, dependencies, power relations. The era saw the development of a strong psychologisation of existence, with increased attention paid to trauma, the unconscious and deep relational mechanisms.

Transformation no longer takes place through a collective or ideological project. It becomes personal, often trying, sometimes isolating. Individuals are invited to confront their dark sides, with no clear promise of a global resolution.

Neptune in Sagittarius then Capricorn: ***the loss of ideals and spirituality under pressure***

With Neptune in Sagittarius in the early 1980s, the collective ideal was still fuelled by grand visions inherited from New Age and global philosophies. The quest for

meaning involved cultural openness, diversity of beliefs and the idea of a universal truth accessible to all.

But this ideal was already fragile. The promises of collective elevation seemed increasingly disconnected from social and economic reality. Overly broad, overly optimistic discourse could no longer contain the concrete experience of individuals.

When Neptune entered Capricorn in 1984, a major shift took place. Spirituality was confronted with the constraints of the real world. Millennials grew up in a context marked by the rise of neoliberalism, the pressure to succeed professionally, and the idea that meaning must be useful, productive, and measurable.

The inner quest changed form. It was no longer about elevation, but about fulfilment. Meaning became a personal goal to be achieved, often integrated with demands for performance, stability, and social recognition. Spirituality is transformed into personal development, self-improvement and a project of continuous improvement.

On the level of consciousness, a central tension arises: how can we seek meaning in a world governed by constraints, responsibility and fear of failure?

Uranus in Sagittarius then Capricorn: *open-mindedness and confrontation with structures*

With Uranus in Sagittarius, between the early and late 1980s, collective emancipation came through questioning inherited beliefs and truths. Millennials grew up with the explosion of information, cultural globalisation and intellectual openness facilitated by the media and then the Internet.

Certainties crumble. Truth becomes multiple, relative, shifting. This openness feeds curiosity and tolerance, but it also leads to inner dispersion and difficulty in anchoring oneself in a clear direction.

When Uranus entered Capricorn in 1988, the drive for freedom collided with structures. Millennials are coming of age in a world marked by job insecurity, rigid economic systems and the need to adapt quickly in order to survive.

Emancipation can no longer be ideological. It must be pragmatic. It is a question of finding one's place in a system that one no longer really believes in, but to which one must nevertheless adapt. This tension generates deep identity anxiety, but also a great capacity for adjustment.

Summary: *the generation of the constrained quest*

From the point of view of mindfulness, Millennials embody a particular stage in the collective movement. The quest for meaning remains strong, but it is no longer supported by a supportive collective framework. It unfolds

under strong economic, social and psychological constraints.

An implicit idea runs through their experience: if the world no longer provides meaning, then I must produce it myself. This inner imperative fuels creativity, commitment and exhaustion.

Millennials do not reject consciousness. They psychologise it, privatise it, transform it into a project. And in doing so, they prepare, often unwittingly, for the saturation of this logic: the moment when even working on oneself becomes insufficient to alleviate the unease.

What they pass on to the next generation is neither an ideal nor a promise, but a deep fatigue: that of having to be someone all the time. It is on this ground that the next generation will be born, confronted no longer with the quest for meaning, but with its very exhaustion.

Generation Z (≈ 1997–2012) The generation without promise

Generation Z is born into a world where collective orientations are not only fragile, but perceived from an early age as unreliable. It grew up in a continuous flow of contradictory information, images and discourse. Nothing is really hidden. Crises are visible, permanent and constantly commented on. Reality is visible from childhood, often without filter.

This generation does not know the world as it was before. It does not regret what has disappeared, because it never knew it. The future does not present itself as a promise, but as a zone of uncertainty. They feel less like heirs to a common horizon than directly exposed to an unstable world.

From a very young age, they develop a keen sensitivity to what sounds false, incoherent or fabricated. This is not theoretical scepticism. It is a direct perception of what does not hold up internally. Disconnected discourse, moral posturing without action, and promises that are too smooth or too general are immediately spotted. Adherence is no longer based on respect for authority, but on perceived consistency.

This stance is often interpreted as pessimism, provocation or radicalism. But it is first and foremost a functional reaction to an environment saturated with contradictions. Generation Z does not seek to embellish the world. It looks it squarely in the face. It demands clear, or at least honest,

answers. Vagueness, half-truths and abstract justifications are no longer enough.

This lucidity acts as a revelation. It highlights what no longer holds, what is cracking, what is already collapsing. It does not attempt to save the old world at all costs. It recognises that it no longer keeps its promises and can no longer be upheld as before.

But living without illusions at a very early age comes at a cost. Anxiety is not a distant projection; it can become a permanent state of mind. The question is no longer just ‘what will become of me?’, but "what kind of world will I live in? ". Many oscillate between intense engagement and sudden withdrawal, not out of inconsistency, but as a strategy for psychological survival. Where other generations had learned to hold on at all costs, Generation Z sets limits.

The relationship to identity is also changing. When structures loosen, identity becomes more mobile. Fixed categories carry less weight. Exploration and adjustment take over. This movement often destabilises previous generations, but it corresponds to a direct adaptation to a changing world.

Pluto in Sagittarius then Capricorn: *the fall of beliefs and the wall of reality*

With Pluto in Sagittarius between 1997 and 2008, collective transformation directly affected the realm of beliefs, ideologies and grand worldviews. Everything was

called into question: religions, political systems, cultural truths. Generation Z is growing up in a world where convictions clash head-on, where everyone asserts their own truth, where discourse is becoming more radical.

This period corresponds to accelerated globalisation, the explosion of the Internet as a space for expression, the rise of ideological polarisation, the shock of 11 September 2001 and the lasting establishment of a climate of fear and mistrust. Very early on, Generation Z realised that grand certainties can serve the interests of those in power. They learned to be wary of overly assertive rhetoric.

When Pluto entered Capricorn in 2008, the climate changed abruptly. The financial crisis marked a powerful symbolic shift. The promise of economic and social stability collapsed. Structural reality imposed itself: the limitations of systems, the fragility of institutions, increased individual responsibility. The implicit message became clear: there are no guarantees.

Pluto in Capricorn confronted the collective consciousness with the end of the illusion of automatic progress. For Generation Z, this translates into a precocious lucidity, sometimes heavy to bear, but difficult to ignore.

Neptune in Aquarius: ***the desire for human unity and the loss of bearings***

With Neptune in Aquarius, starting in 1997, the collective ideal turns towards global humanity, equality, solidarity

and the idea of a connected world. It is the hope for a universal bond, a human community without borders.

But Neptune dissolves as much as it inspires. This period also corresponds to the loss of stable reference points, to confusion between real bonds and virtual connections, between intimacy and public exposure. Social networks amplify this phenomenon. Generation Z is growing up in a world where identity is displayed, compared and constructed under the gaze of others.

The ideals of inclusion and solidarity coexist with intense mass dynamics: mimicry, group effects, collective outrage, emotional polarisation. The desire for unity is real, but it can turn into rigid affiliations or identity slogans.

Generation Z perceives this tension very early on. It aspires to equality but is wary of ideologies.

It wants solidarity, but rejects discourse that simplifies or exploits. It senses that promises of unity can also become forms of control.

Uranus in Aquarius then Pisces: ***unrestricted freedom and heightened sensitivity***

With Uranus in Aquarius between 1997 and 2003, collective emancipation is rapid and disruptive. Technology profoundly transformed the relationship to knowledge, authority and communication. Innovation

became permanent. Generation Z naturally adapted to this constant change.

This period reinforced the rejection of rigid structures, the demand for freedom and the aspiration for equality. But it also brought with it a difficulty: the temptation to reject all forms of structure, as if all limits were oppressive.

When Uranus entered Pisces in 2003, the climate became more uncertain. Emancipation came less through visible rupture than through emotional hypersensitivity. Generation Z is deeply receptive to the suffering of the world, collective causes, identity tensions and prevailing emotional climates.

This sensitivity fosters genuine compassion, but it also exposes them to diffuse anxiety, inner confusion and a sense of self-dissolution in the constant flow of information and emotions. The spiritual quest exists, but it is fragmented, intermittent and often without a stable framework.

In this context, it is no longer a question of believing in a promising future, but of trying to hold on in a psychologically charged present.

Global context and lived experience

Generation Z has been marked by events that have permanently instilled the idea of an unstable world: 11 September 2001, prolonged international crises, the 2008 financial crisis, the climate emergency, the profound

transformation of identity through social media, cultural and political polarisation, and widespread mistrust of information sources. They are growing up in an era where truth itself is contested, fragmented, and constantly debated.

Summary: ***a generation without promise***

From a mindfulness perspective, Generation Z embodies a particular threshold. They are not looking for a new collective horizon. They are experiencing the end of the credibility of shared promises.

It is hypersensitive to falsehood, demands lived truth and possesses a precocious lucidity often accompanied by anxiety. An implicit orientation runs through its experience: better no illusion than a promise that cannot be kept.

This generation does not reject spirituality. It lives it without banners, without dogma, often without words. It does not expect a saving future. Above all, it seeks immediate coherence, a presence that does not cheat with experience.

Generation Alpha (≈ 2013–2025) The childhood of unstable reality

Generation Alpha is born into a world where there is no longer any obvious collective orientation, no widely shared promise, no stable symbolic framework to refer to spontaneously. Where previous generations experienced the construction and then the erosion of great common horizons, this generation arrives after their fall. It does not know the world of before. It does not have to unlearn old certainties: it starts directly in a fragmented reality.

The world it encounters is not ‘in crisis’ in the specific sense. Crisis has become a permanent state. Uncertainty is no longer a rupture; it is the starting point. This profoundly changes the way we come into the world.

Generation Alpha is growing up in a context marked by the widespread use of digital technology from early childhood, the omnipresence of screens and information flows, the constant visibility of ecological, health and geopolitical crises, and instability that has become the norm. The world is no longer presented as a collective project to be built, but as a changing environment to which one must constantly adapt.

Unlike previous generations, these children do not arrive in a framework to be integrated or questioned. They arrive in a world where the frameworks themselves are being redefined. Structures are faltering before they have even been fully internalised. There are no clearly established

rules to follow, nor are there any benchmarks solid enough to be challenged.

This creates a new relationship with authority, learning and identity. Authority is no longer conferred by position or status, but is perceived through consistency and quality of presence.

Learning no longer takes place solely through vertical transmission, but through direct experience and interaction. Identity is built less through identification than through exploration.

Very early on, children of Generation Alpha perceive inconsistencies. They sense when a framework is artificial, when a rule is not embodied, when a discourse does not correspond to lived reality. They react not so much to what is said as to what is felt to be right or wrong. This sensitivity can give the impression of a generation that is difficult to channel, unreceptive to traditional injunctions. But this resistance is not conscious opposition. It is a reflection of a world that can no longer be transmitted as before.

Pluto in Capricorn: ***early confrontation with structures***

With Pluto in Capricorn between 2013 and 2025, collective transformation directly affects the fundamental structures of society: institutions, education systems, economic models, forms of authority. This period is marked by a widespread crisis of confidence, the exposure

of the dysfunctions of existing frameworks, and the need to rethink what responsibility and authority mean.

Generation Alpha is arriving in a world where adults themselves doubt the structures they are passing on. Authority no longer appears to be a natural given. It is being questioned, undermined and sometimes discredited. From a very early age, reality appears to be restrictive but difficult to understand. Rules exist, but their meaning is not always clear.

In terms of collective consciousness, Pluto in Capricorn indicates that the issue is no longer ambition or success, but responsibility. Structures can no longer be idealised. They must be accepted, adjusted or sometimes abandoned. Generation Alpha thus inherits a world where it is no longer possible to believe blindly in frameworks, but where one must learn to live with their imperfection.

Neptune in Pisces: ***early hypersensitivity***

With Neptune in Pisces, the collective climate is deeply marked by sensitivity, empathy and porosity. The boundaries between oneself and the world are blurred. Alpha children are immersed in a dense, often saturated emotional environment where the suffering of the world is constantly visible.

This period corresponds to massive exposure to collective emotions, with a possible confusion between information, emotion and identification. Neptune in Pisces, however, opens up a rare possibility: that of a more direct

relationship with compassion, unity and a deep connection with living things.

But without sufficient grounding, this openness can also lead to a dispersion of attention, difficulty in distinguishing between the real and the virtual, and increased psychological vulnerability. For the Alpha generation, the challenge is not access to sensitivity, as this is a given. The challenge is to remain present without dissolving into the emotional intensity of the world.

Uranus in Aries then in Taurus: ***from impulse to the question of grounding***

With Uranus in Aries between 2013 and 2019, collective energy is fast, impulsive and reactive. The world is accelerating. Innovations follow one another in quick succession. Action often precedes reflection. This period corresponds to the explosion of mobile technologies, the culture of instantaneity and hyper-emotional and social reactivity.

For Generation Alpha, this dynamic can translate into difficulty stabilising their attention. Everything starts quickly, everything changes quickly. Initiative is constant, but rarely sustained over time.

When Uranus enters Taurus in 2019, a change in tone will become apparent. The central issue will become that of security, stability, and our relationship with our bodies, nature, and living things. Ecological, health, and economic

crises will reveal the fragility of the material foundations on which our sense of stability was based.

On a collective level, Uranus in Taurus puts pressure on consumption patterns, ingrained habits and certainties related to material security. For Generation Alpha, the challenge becomes very concrete: how can one feel secure internally in a world where external reference points are unstable?

Global context and lived experience

Generation Alpha has been directly affected by the Covid-19 pandemic and lockdowns, by remote schooling and digital mediation of relationships, by an early awareness of the climate crisis, by the fragmentation of attention and by the normalisation of uncertainty. They do not experience these elements as disruptions: they constitute their starting point.

Summary: ***a generation of open conditions***

From a mindfulness perspective, Generation Alpha cannot yet be described as a generation with answers. It is a generation of conditions. It is growing up without a clearly structured collective orientation, without an idealised future, without a widely shared promise.

Its central challenge is neither belief, nor quest, nor even disillusionment. It is attention, presence, and anchoring in direct experience.

If a collective orientation were to emerge later, it would probably be simpler than those of the past. Neither ideological nor spiritual in the old sense, but perhaps linked to a basic ability: learning to be there, in a changing world, without losing oneself.

But this remains open. Generation Alpha is not yet a message. It is a living question.

Generation Beta (≈ 2026–2041) Born after the fall of collective orientations

Generation Beta is not born into a world in crisis. It is born into a world that has integrated crisis as a lasting state. Where Generation Alpha grows up in instability, Generation Beta arrives after the fall of reference points. What no longer held true is no longer renewed. There is no longer any real collective promise to hold on to.

It receives no inherited orientations to deconstruct, nor any grand narratives to challenge. It arrives in a relatively empty space, where it is no longer obvious to say where humanity is headed, nor on what to base a common horizon. Societies can no longer rely on widely shared abstract ideals. They are forced to redefine themselves based on concrete conditions: coexistence, the survival of ecosystems, the organisation of living together, the use of technology, collective responsibility.

For this generation, the world is not experienced as a project to be accomplished, nor as an ideal to be realised, but as a reality to be inhabited. It is no longer a question of believing, or even seeking, but of coming to terms with what is there, without any prior symbolic guarantee.

This does not mean disengagement or an absence of values. Rather, it indicates that values are no longer transmitted as self-evident truths. They must be tested, embodied and adjusted. Reality becomes the primary criterion of validity.

Pluto in Aquarius: ***rethinking what connects humans***

With Pluto in Aquarius between 2026 and 2041, collective transformation affects what connects individuals to one another. The ideals of freedom, equality, progress and humanism can no longer be affirmed without being lived out in concrete terms.

Anything that sounds generous but is disconnected from reality is called into question.

On a collective scale, this climate corresponds to a profound questioning of inherited political and social forms, the emergence of more direct and horizontal modes of participation, and strong tensions between collective security and individual autonomy. The central question is no longer, " What do we believe in?‘ but ’What really works for living together?"

For the Beta generation, this means growing up in a world where ideals are no longer passed on as self-evident truths. They are tested, evaluated and sometimes rejected. Ideological affiliation is no longer a given. What matters above all is consistency between words and actions.

Neptune in Aries: ***acting without telling stories***

With Neptune in Aries, the collective ideal leaves the realm of grand abstract visions to confront direct action. Spiritual, political or humanitarian promises that produce nothing tangible are less and less tolerated. The era values initiative, courage and concrete commitment.

This climate favours spontaneous movements, a demand for authenticity and a growing impatience with discourse that is disconnected from real life. But Neptune in Aries also carries a risk: confusing action with agitation, commitment with haste, courage with recklessness.

For the Beta generation, the challenge is not to believe in an ideal, but not to act mechanically. An implicit question runs through this climate: act, yes, but based on what? This paves the way for a very stripped-down, almost silent form of spirituality, where the challenge is no longer to give meaning, but to feel the rightness of the impulse.

Uranus in Gemini, then Cancer, then Leo: *connect, protect, express*

With Uranus in Gemini between 2026 and 2033, collective emancipation comes through the circulation of information, education and networks. The modes of transmission are undergoing profound changes. Learning becomes continuous, decentralised and non-linear. Traditional benchmarks of knowledge are exploding.

When Uranus enters Cancer, between 2033 and 2039, collective attention shifts towards emotional security, connection and a sense of belonging. After questioning structures and ideals, a more intimate question arises: how can we feel at home in a transformed world? For the Beta generation, this may awaken a need for real communities, chosen connections, and a new focus on vulnerability, childhood and care.

With Uranus in Leo, from 2039 onwards, emancipation will be oriented towards expression and creativity. But it will no longer be about asserting oneself or shining as in the past. Rather, it will be about manifesting a connected singularity, which does not seek to rise above others, but to contribute from one's place.

Global context and lived experience

The Beta generation is growing up in a world marked by the rise of artificial intelligence, profound transformations in the world of work, major ethical debates around technology, decisive ecological tensions and the need for unprecedented cooperation between societies. These elements do not constitute a shared promise for this generation. They simply form its starting point.

Summary: ***a generation without promise, but not without presence***

From the perspective of mindfulness, the Beta generation could embody a discreet but significant shift. After the collapse of collective orientations, after the fatigue of the quest and the collapse of promises, it is faced with a more stark question: how can we live together without relying on reassuring stories?

This is neither a saviour generation nor an end point. It will carry its own tensions and blind spots. But it could be the first to no longer wait for future salvation, either collective or individual.

If a common orientation were to emerge, it would probably be minimal and pragmatic. Not a promise, but a way of remaining present, responsible and connected in a world that can no longer be idealised.

The Beta generation is therefore not a conclusion. It may be the moment when humanity stops telling itself what it will become and starts asking itself how to be, here and now, without illusions.

Chapter 4 Why generations clash

Tensions between generations do not arise from a lack of goodwill. They are not the result of a simple misunderstanding, nor of a clash of temperaments or values in the moral sense of the term. They are rooted in a deeper disconnect: a different way of experiencing the world.

Each generation has grown up in a unique context, with its own urgencies, fears, reference points and constraints. What was vital for one generation enabled it to hold on, survive or structure itself. But what sustained one era may become insufficient or unsuitable for another. The same actions, the same choices, the same priorities do not produce the same effects depending on the collective climate in which they occur.

Conflict arises when these differences in experience cease to be perceived as contextual differences and begin to be interpreted as faults. Everyone then speaks from their own experience, but without recognising the other's as legitimate. Older generations often criticise younger people for their instability, impatience or unwillingness to make an effort. Younger people criticise older generations for their rigidity, blindness or responsibility for the state of the world. These criticisms reflect mutual incomprehension rather than disagreement.

Added to this incomprehension is a more subtle but decisive phenomenon: incomplete transmission.

No generation passes on the entirety of its experience. It passes on what it has been able to integrate, but also what it has not been able to transform. Silent renunciations, unacknowledged wounds, compromises imposed by circumstances do not disappear. They are passed on, often without words, to subsequent generations.

What has not been digested becomes a diffuse burden. What has not been recognised seeks another means of expression.

Thus, some generations have passed on the value of effort and endurance, but also a fear of deprivation or collapse. Others have passed on autonomy and lucidity, but also a diffuse mistrust of structures. Still others have passed on the quest for meaning, but also the exhaustion it can cause when it rests solely on the individual. The youngest are already passing on a keen lucidity, accompanied by a tension linked to permanent urgency.

When these legacies intersect without being named, they collide. Each inherits a weight that has not been articulated and tries to free themselves from it in their own way.

Generations also clash because they occupy different positions in time. Some have built and seek to preserve what has taken so much effort. Others arrive in a transformed world and feel the need to change what no longer works. Between preservation and transformation, a natural tension arises.

This tension becomes conflictual when fear comes into play.

The fear of losing what has been hard won. The fear of having no future. The fear of seeing one's bearings invalidated.

Faced with uncertainty, everyone falls back on what they know. Older generations tend to defend existing structures, not out of ideological attachment, but because they have been real sources of support. Younger generations question what they see as obsolete, not out of provocation, but because these structures no longer support them in the same way. This movement is natural. It becomes destructive when it turns into mutual judgement.

Another source of friction lies in the confusion between authority and responsibility. Previous generations have often exercised authority based on position, experience and continuity. Younger generations expect embodied authority, capable of recognising its limits, adjusting its responses and accepting its contradictions. When authority is maintained without questioning, it is experienced as oppressive. When protest is expressed without a clear framework, it is perceived as irresponsible.

Each side then blames the other for what it fears in itself: loss of control, powerlessness, lack of reference points.

Finally, generations clash because they experience different temporalities. The long time of construction, the adaptive time of transition, the urgent time of unveiling,

the uncertain time of the threshold. These rhythms coexist in the same world, but struggle to recognise each other. Each perceives the other as lagging behind or going too far, without seeing that these temporalities respond to different needs of the collective movement.

Understanding this allows us to move beyond a moral interpretation of the conflict. It is not a question of determining who is right, but of recognising that several truths coexist, arising from different contexts. Generational tensions are not a failure. They are a sign of transition.

A transition where the old reference points are no longer sufficient, and where the new ones have not yet stabilised. A transition where everyone is tempted to defend their position rather than listen to the other's.

Moving beyond opposition does not mean erasing differences. It means learning to articulate them.

Recognising that each generation has done what it could with the world it inherited. Recognising also that future generations cannot bear the burden of what has not been resolved in the past.

When this recognition becomes possible, the conflict loses its intensity. It can then become a space for understanding, sometimes even transformation.

It is on this condition that generations cease to clash... and begin to respond to each other.

Chapter 5 Reason as a strategy for collective security

Each generation is born into a particular collective climate. This climate shapes the way they experience the world, project themselves into the future and seek stability. Behind the diversity of eras and generational experiences, the same question runs through human history: how can we make the experience bearable when existence is perceived as uncertain, fragile and impermanent?

This book does not seek merely to describe successive generations. It attempts to shed light on what human beings have collectively put in place to protect themselves internally from what they are experiencing. Collective orientations, shared promises and frameworks of meaning have fulfilled this function at different times. Reason is one of these fundamental supports.

Here, reason is not considered as a simple individual faculty of thought or analysis. It is approached as a collective response, transmitted and reinforced over generations. It emerges, consolidates or becomes rigid depending on the climate in which a generation grows up. It becomes a means of structuring experience when that experience is felt to be too unstable to be lived directly.

Reason, as understood in this book, refers above all to a stabilising function. It organises reality, connects events and creates continuity. It allows us to believe that the world is understandable, controllable and predictable. It is neither moral progress nor an error to be denounced. It is

a security strategy, put in place when separation is experienced as real.

The baby boomer generation embodies this function in a particularly visible way. It grew up in a climate of strong collective promise. The future seemed credible. The idea of building a better world was widely shared. In this context, reason was naturally associated with progress. It served to rebuild, plan, organise, produce and improve. As the collective climate becomes clearer, improvement becomes a method, rationalisation a guarantee, and process control an assurance of stability.

As long as the collective promise remains alive, reason plays its protective role to the full. It orders experience, gives a sense of common ground and makes it possible to endure impermanence by projecting it into a supposedly better future. It becomes the foundation on which the collective ego relies to feel secure.

With Generation X, this climate begins to change. The inherited rational frameworks are still in place, but their reassuring power is weakening. Spontaneous trust is cracking. Reason then changes its function. It becomes analysis, criticism, dismantling. It no longer serves to build a promising future, but to avoid being deceived. Understanding becomes a way of protecting oneself. Distancing oneself becomes an inner necessity.

This shift is decisive. When the collective promise falters, reason ceases to be a confident impulse. It becomes a defence. It no longer opens up a desirable future; it helps

one to survive in a world perceived as incoherent. This is not an ideological choice. It is an adaptation to a climate where collective security is no longer a given.

Millennials then inherit this defensive logic, to which an additional constraint is added. The world becomes demanding, performance-oriented, and focused on individual responsibility. It is no longer enough to understand: one must adapt, manage oneself, and build oneself up. Reason then shifts inward. It becomes psychological. It promises personal security: if I organise myself, if I improve myself, if I know myself, I will hold on. Stability is no longer collective; it becomes an individual task.

It is at this point that the limits of reason become clearer. Not because it is false, but because we ask of it what it cannot offer. It can organise life. It cannot remove fundamental uncertainty. It cannot guarantee lasting existential security. When it is invested with this mission, tension increases.

Generation Z is born precisely in this climate. They grow up surrounded by highly elaborate rational discourse, but one that no longer protects them from diffuse anxiety. Explanations abound, but they do not appease. Frameworks exist, but they no longer reassure. Reason then appears as a language of justification, often disconnected from lived experience. This is not intellectual rejection. It is an immediate sensitivity to what no longer contains.

At this stage, reason loses its status as a bulwark. It explains, but it no longer contains. It organises, but it no longer promises anything credible. When it seeks to control everything, it above all makes visible what escapes it. The concern does not come from reason itself, but from the excessive expectations placed on it.

It then becomes necessary to put reason back in its rightful place. It remains indispensable for acting, deciding and structuring daily life. But it cannot, on its own, make separation bearable. It cannot indefinitely carry the function of collective security that has been entrusted to it.

In the astrology of mindfulness, this function finds a symbolic echo in Saturn. Not as a cause, but as a mirror: that of structure, limitation and stabilisation in a world experienced as separate. Depending on the sign it passes through, Saturn reflects a particular way of giving form to this reason: rigour, organisation, prudence, responsibility, endurance or control.

For a long time, this structuring has made it possible to contain the collective experience and give it coherence. But no form works in isolation. When the collective dynamics symbolised by Uranus, Neptune and Pluto become simultaneously prominent, reason is called into question in its ability to perform this protective function alone. The questioning of frameworks, the loss of their symbolic significance and the exposure of control mechanisms reveal what can no longer be held together by structure alone.

In this climate, reason continues to be mobilised, but it is no longer enough to cushion the experience. This is neither a failure nor a fault. It is a signal. What had made it possible to stabilise the collective experience can no longer play the same role.

The question that arises is not how to strengthen reason, but to recognise that, in certain phases, it can become a screen between lived experience and the primary meaning of the collective current.

Chapter 6 The hardening of collective currents

A collective current remains alive as long as it remains flexible. It passes through an era like a shared inner tone, a common way of experiencing the world. It influences ways of living, thinking and projecting oneself, without yet imposing a specific model. It can be perceived in the spirit of the times, in spontaneous impulses, in what seems self-evident, without needing to be formulated.

As long as this climate is experienced with openness, it leaves room for the unknown. It does not set a single direction. It does not say what everyone should become. Rather, it carries a diffuse aspiration: more security after a period of instability, more freedom after a phase of constraints, more coherence when experience becomes fragmented. This aspiration remains alive as long as it is not transformed into an obligation.

The hardening begins when insecurity increases. When uncertainty becomes too difficult to bear, the collective current gradually ceases to be experienced as an inner movement. What was felt begins to have to be defined. What was implicit seeks to stabilise itself in the form of explicit reference points.

At this stage, the aspiration becomes fixed. A search for freedom can turn into a systematic rejection of all constraints. A quest for justice can become a set of rules applied mechanically, sometimes without really listening to the situations. A search for meaning can freeze into repeated formulas, reassuring slogans, which dispense

with staying in touch with what is really happening. In each of these cases, something that allowed breathing space begins to become confining.

This is where reason, as discussed in the previous chapter, comes fully into play. It is not the cause of the hardening. It gives it form. It organises, structures and formalises. Where the current was experienced intuitively, reason establishes frameworks that are supposed to be reassuring. The more the separation is felt to be real, the more pressing the need to secure these frameworks becomes.

In concrete terms, this translates into a proliferation of procedures, standards, protocols and explanatory discourse. At work, we sometimes spend more time justifying what is done than actually doing it. In institutions, rules tend to take precedence over the living situation. What escapes us is worrying. What does not fit into the model is perceived as a malfunction to be corrected.

In a mindfulness astrology reading, this hardening is neither caused nor announced by planetary cycles. It simply becomes visible in the collective climate. Slow-moving planets reflect shared inner tensions: the need for freedom, loss of bearings, confrontation with resistance. Hardening occurs when these tensions become too intense to be experienced without protection.

This mechanism is clearly evident across generations.

Baby boomers grew up with a strong collective promise. The future looked bright. Rebuilding, progressing and improving the world seemed possible and desirable. This orientation sustained immense momentum. But over time, it also fostered a gradual hardening. Progress became the norm. The organisation of the world took on central importance.

It was no longer enough to believe: it was necessary to plan, manage and optimise. Generation X arrived in a world where these structures were already in place, but where their limitations were becoming apparent. The promises still existed, but they no longer provided the same support. Institutions functioned, but often seemed detached from real-life experience. A gap developed between what was said and what was felt.

Criticism then becomes a way of regaining space. Questioning, analysing and deconstructing allows us to breathe where frameworks begin to suffocate.

Millennials inherit a world where these frameworks are still in place, but where they exert constant pressure. Collective orientation no longer really inspires, but it continues to demand. You have to succeed, build yourself up, give meaning to every choice. This pressure is no longer just social; it becomes internal. Many experience a diffuse fatigue: even when they move forward, something doesn't feel right. The collective current is then experienced as a permanent, often exhausting injunction.

Generation Z, on the other hand, perceives this hardening as a defence mechanism from an early age. Frameworks appear fabricated to them. Discourse often seems disconnected from real experience. At school, in the media, in the world of work, what is presented as obvious does not always resonate with what is felt. This is not a rejection of meaning, but an instinctive refusal of the fixed forms that claim to guarantee it. The more a collective orientation seeks to reassure, the more it reveals the insecurity it is trying to mask.

When the current becomes rigid, attention is diverted from lived experience and focused on preserving forms. Reality is interpreted through filters. What does not fit is discarded or fought against. The collective orientation becomes an identity to be defended. It separates. It polarises. It transforms a shared tone into a boundary.

From then on, the current gradually ceases to fulfil its initial function. It no longer lightens the experience; it constrains it. It no longer supports momentum; it channels it. It no longer brings us closer to the present; it recreates a protective distance.

This distance is not bad in itself. It simply indicates that fear has taken over.

Chapter 7 The end of collective protective frameworks

For a long time, human generations lived within collective frameworks capable of containing experience. These frameworks were not just abstract ideas or ideologies. They gave direction to time, orientation to effort, and coherence to daily life. They made it possible to endure uncertainty by inscribing it in a shared promise, transmitted and experienced as credible.

In concrete terms, these frameworks said: do your part now, the rest will come later. They made it possible to commit to work, to pass on knowledge, to educate children, to get through difficult times. Even when life was hard, it seemed to have a direction. Effort took on meaning in a movement broader than immediate experience.

For baby boomers, this framework was clear. The world needed to be rebuilt, developed and improved. The future appeared as a reassuring horizon. The constraints of the present could be accepted because they were part of a shared promise: tomorrow would be better. Working hard, giving up certain immediate desires and accepting sacrifices found obvious justification.

The collective promise played a real protective role. It supported the effort, gave a reason to wait, and allowed discomfort to be deferred without feeling lost. Even when life was difficult, it seemed to have continuity.

Generation X grew up in this same framework, but it was already fragile. The promises still existed, but they were no longer self-evident.

Institutions functioned, but their contradictions were becoming apparent. Doubt set in, without completely dispelling the idea that meaning was still possible.

At work, people continued to be committed, but with an inner distance. In society, rules were still respected, but they were also questioned. The framework continued to contain the experience, but in a less convincing way. It still provided protection, but without offering complete reassurance.

Millennials inherited a world in which these frameworks were becoming increasingly fragile. The collective promise had not disappeared, but it had become conditional. It was no longer enough to follow a set path. People had to stand out, adapt and reinvent themselves. Meaning was no longer guaranteed by a common horizon; it became an individual responsibility.

Protective frameworks then shifted towards personal success, self-construction and permanent flexibility. They continued to contain the experience, but at the cost of constant effort. Giving meaning to one's journey, optimising one's choices and working on oneself became a continuous, often exhausting task.

With Generations Z and Alpha, a threshold has been crossed. Collective frameworks no longer play their

protective role. They still exist in discourse, but they no longer organise inner experience. They no longer allow us to wait. They no longer make the discomfort of the present bearable by linking it to a promising future.

In education, the prospect of a stable career seems uncertain. At work, the idea of a secure future no longer provides reassurance. In society, the broad outlines seem disconnected from what is actually experienced.

The future no longer appears to be a place of resolution. It is perceived as unstable, saturated with constraints, sometimes threatening. What is no longer working here is not a particular collective orientation, but the very function of collective orientations. They no longer manage to cushion the anxiety associated with impermanence. They no longer allow us to defer discomfort by linking it to a credible promise.

The experience we are living through goes beyond the frameworks that once contained it.

From the perspective of mindfulness astrology, this shift corresponds to a specific collective climate. The cycles of the slow-moving planets do not signal the emergence of new protective frameworks. They reveal that the old ones have lost their effectiveness. Uranus puts inherited identifications under strain, Neptune dissolves deferred expectations, Pluto confronts us directly with the absence of guarantees. Nothing is caused by these cycles; they reflect what is being experienced internally on a collective scale.

For current generations, this translates into more direct exposure to experience. There is no longer a framework solid enough to filter out uncertainty. Inherited reference points no longer provide protection. Attention can no longer be sustained by a credible collective promise. The present becomes unavoidable, sometimes raw, without yet being clearly inhabited.

This situation is often experienced as a loss of meaning. However, what is disappearing is not meaning itself. It is the possibility of postponing it elsewhere, later, in a future that is supposed to repair the present. What was deferred can no longer be deferred. Experience must be encountered as it is, without a lasting protective screen.

Faced with this, numerous attempts are being made to recreate frameworks. New ideologies, new identities, new promises, more fragmented, more radical or more intimate. But as long as these attempts seek to restore protection equivalent to that of the old collective frameworks, they come up against the same limitation. They do not hold up. They quickly become tiresome.

Chapter 8 What each generation has come to experience for humanity

When we look at generations as a whole, a thread emerges. Not a linear progression, nor a hierarchy, but a succession of necessary experiences. Each generation is not only a product of its time. It is also an inner response to it.

Seen from this angle, the recent history of humanity resembles less a series of mistakes than a series of attempts. Some were successful, others failed, and many remained unfinished. But each opened up a field of experience that could not have been traversed otherwise.

The baby boomers arrived in a world that needed rebuilding. After the destruction, it was necessary to rebuild, stabilise and ensure continuity. This generation embodied the human capacity to recover, to produce, to structure and to transmit. It showed that effort, perseverance and commitment could reshape a fragile world.

Its essential contribution was that of continuity.

To hold on over time. To build despite the fear of collapse. To create frameworks solid enough to allow life to resume. This movement was not naive. It was necessary at the time.

Generation X arrived when these frameworks already existed but were beginning to show their limitations. They grew up in a world where promises did not disappear but lost their obviousness.

Its central experience was one of doubt.

Not paralysing doubt, but distancing.

The ability to no longer believe automatically, to observe the cracks, to survive without guarantees. This generation learned to navigate uncertainty, to adapt in the interstices, to continue without a clear horizon. It did not propose a new collective narrative. It held on in the in-between.

Millennials arrived in a world where doubt was no longer enough. They felt the need to question meaning itself. Working, succeeding and moving forward could no longer be dissociated from inner feelings. They highlighted a tension that had become unavoidable: acting without inner coherence is no longer tenable in the long term.

Their contribution has been to open up the space for existential questioning. They have reintroduced intimacy, experience and the need for alignment into spheres that had long relegated them to the background. This openness has been fruitful, but also costly. It has shifted a burden of meaning that was previously carried collectively onto the individual.

Generation Z is arriving after the erosion of these attempts. It is growing up in a world where narratives no longer protect, where discourses contradict each other, where promises are immediately put to the test of reality. Its central experience is that of precocious lucidity.

They do not seek to embellish. They see what no longer works, what is tiring, what rings false. They lay bare contradictions, dead ends and emergencies. Their contribution is not to reassure, but to reveal. This lucidity can be uncomfortable, sometimes anxiety-provoking, but it makes it impossible to return to denial.

Generation Alpha is arriving at a different moment. It is neither in the process of construction, nor in doubt, nor in search, nor in denunciation. It is born into a world where frameworks are already unstable, where reference points must be experienced rather than transmitted. What they feel above all is the need to change their stance.

It is no longer just a question of doing, understanding or criticising, but of inhabiting the world differently. This generation seems called upon to develop a more adjusted presence, more sensitive to contexts, capable of creating living reference points rather than relying on fixed structures.

None of these generations holds the whole truth. None has ‘succeeded’ on its own. Each has opened a door without being able to fully walk through it. Subsequent generations inherit these openings, but also their limitations.

It would be a mistake to believe that humanity advances through replacement. It advances through integration.

When the contributions of a generation are rejected, they return in another form. When its wounds are ignored, they shift. When they are recognised, they can begin to

transform. The challenge is not to choose between the past and the future, but to connect them.

Understanding what each generation has experienced for humanity allows us to move beyond the logic of blame. It opens up a space for mutual recognition, where everyone can see that their place, however uncomfortable, has had meaning.

This perspective does not erase mistakes or responsibilities. It places them in a broader trajectory.

A trajectory in which humanity slowly learns to know itself through its own experiences. Provided we accept that these lessons are neither comfortable, nor quick, nor conclusive.

Conclusion

This book was not intended to classify generations or determine which was right or wrong. Nor did it seek to identify those responsible or figures to follow. It proposed a shift in perspective.

For what we usually call ‘generational conflict’ appears, upon observation, to be the visible sign of a deeper process. That of a humanity in the process of changing the way it lives, projects itself, secures itself, and gives meaning to experience.

Each generation responded to what it encountered. It dealt with the constraints, urgencies, and limitations of its time. It carried what could be carried and left unresolved what could not yet be integrated. None of this was deliberate. Nothing was arbitrary.

When we look at the generations separately, the differences are striking. The contrasts seem obvious. When we look at them together, something else emerges: a trajectory.

A trajectory made up of constructions, doubts, questioning, quests, revelations and thresholds. A trajectory in which each step was necessary, without ever being sufficient on its own. What sustained an era could not sustain it indefinitely. What cracked the framework opened up other possibilities, without yet being able to stabilise them.

It is at this point that what we might call transgenerational consciousness can emerge.

It does not consist of erasing differences or seeking superficial reconciliation. It begins with a simple acknowledgement: recognising that each generation has had its function, even when it has been clumsy, incomplete or caught up in its own blindness.

It also recognises that future generations cannot bear the weight of what has not been resolved on their own. What is not collectively integrated does not disappear. It transforms, shifts, and returns in a different form.

Developing transgenerational consciousness means accepting that we are not just isolated individuals, but links in a larger movement. It means understanding that what we experience internally resonates with an ongoing collective history, and that this history does not unfold outside of us.

This implies a different kind of responsibility. No longer that of “making a success of one's generation” or repairing what is beyond our control, but that of doing one's part in a living continuity. Of passing on what has been understood. And of having the honesty to acknowledge what has not been understood.

From this perspective, dialogue between generations ceases to be a confrontation. It becomes a listening exercise. Listening that is sometimes uncomfortable,

because it forces us to step outside our established positions, but fruitful when it is possible.

Older people can offer their experience without seeking to impose it. Younger people can question without disqualifying. Everyone can learn to hear what is being said behind attitudes: fear, enthusiasm, the need for meaning, fatigue, hope.

Transgenerational awareness is not a concept to be adopted. It is lived out in ordinary gestures, in the way we pass on knowledge, educate, work together, talk about the world as it is, without idealising it, but without resigning ourselves to it either.

It invites us to make a subtle but decisive shift: from the logic of blame to that of shared responsibility.

The future will not be built against one generation, nor by one generation alone. It is shaped by each individual's ability to recognise their place, their limits, and what they really have to pass on.

Perhaps this is the most sensitive issue of our time: learning to define ourselves not only by our age, but by the quality of our presence as we participate in a shared history.

For what we call ‘generations’ is, in essence, simply a way for humanity to learn to recognise itself...
through time.

Bibliography

Arroyo Stephen, Astrology, Psychology and the Four Elements
Bigé Luc, The Symphony of the Zodiac, Les éditions du Janus
Ehrenberg Alain, The Society of Discontent
Greenes Liz, The Astrological Guide to Human Relationships
Greenes Liz, Kosmos und Seele
Riemann Fritz, Lebenshilfe Astrologie
Rudhyar Dane, Astrological Triptych
Ruperti Alexander, The Wheel of Individual Experience
Spira Rupert, Presence
Strauss William & Howe, Neil Generations

Astrology and Generational Trends

Baby Boomers, Generation X, Millennials,
Generation Z, Generation Alpha, Generation Beta...

From the Baby Boomer generation to Generation Beta, this book offers a different perspective on contemporary generational tensions. It is neither a classic sociological analysis, nor an indictment, nor an attempt at classification.

It is a sensitive exploration of the collective trends that span the ages and shape, often without their knowledge, the way individuals experience and respond to each other.

Each generation is approached as an inner response to a given world. Some have built and secured. Others have doubted, questioned, sought to adapt. Still others have questioned meaning, dispelled illusions or grown up without stable reference points.

Far from caricatures and snap judgements, the book shows that intergenerational conflicts are not anomalies to be corrected, but signs of a deeper transition. What has not been integrated in one era does not disappear: it is passed on, transformed and reappears in a different form.

Astrology, understood here as a language of synchronicity, accompanies this reading as a mirror of collective currents. It does not explain history or predict it. It simply makes the climate of consciousness in which these transitions take shape legible.

Cover credit: Jean-Michel Basquiat _ Untitled (1982)